5:Graham E-5 (1933, 1941)1942 AE3 Sino-Tibetan
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291 ankles. The gown of a man is shorter behind, about the same length as in front. In the winter time there may be worn a long gown woven of dark brown wool, or a goatskin coat. In cold weather the hair of this coat is turned inside, and in rainy weather it is turned outside. This skin coat is sleeveless. Both men and women wear instead of hats turbans of white cotton cloth bought in the markets, those of the men and the women are folded differently.

[164] Poor people who have insufficient clothes suffer from the cold in winter time. Bad colds are frequent, and sometimes colds develop into pneumonia

The puttees are made of white wool. In the vicinity of Lung Ch'i Chai women wear red bands around the puttees about half way between the ankles and the knees. In the region of Ts'a To a dark band is worn.

The best linen gowns of the men and the women have borders of blue cloth around the neck and down to the waist on which flowers are embroidered in white.

Woven belts are worn. Generally these are of white hemp cloth, but near Wen Ch'uan and Li Fan the woven belts are varicolored [171] and ornamented with beautiful geometric patterns The designs for these belts have apparently been borrowed from the Jia Rung and the Wa Ssu, for in other parts of the Ch'iang region they occur rarely if at all, and they are very common among the Jia Rung and the Wa Ssu.

7. Tools, Implements and Utensils.

412 Most of the tools and implements closely resemble those of the Chinese. The hoe is wide flat, and thick, and its handle is about four feet long. A very useful implement is the thick iron sickle which serves to cut both wood and grass. Their axes are heavier and clumsier than foreign axes. As has been stated before, the loom consists of several pieces of wood, and the spindle is simply a stick of wood around which the thread or yarn has been wound.

The plow differs from that of the Chinese. The handle is shorter so that the plowman stoops over and pushes down when he plows, lifting the plow out of the ground when he turns around. The long beam is tied to the yoke, which is little more than a pole and is tied to the shoulders of two cows or oxen. The plowman sings

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times forty days. Later the mother's relatives are invited to a 844
feast and the child is given a name.

When the child is forty days old it is taken to the sacred grove 851
and there is a ceremony which is performed by the priest or *bi bu*.

5. Sickness.

Among the Ch'iang disease is one of the most deadly enemies. 164
for the people know little about the principles of health and sanita- 751
tion. On the first story of the homes are the latrines and the 759
domestic animals, and there are few if any windows excepting those opening into the small front courtyard. The unsavory air and smells constantly rise into the living-rooms above. The air is smoky and the windows small. The habit of spitting on the floor means that the floor is covered with germs. In addition there is the night-soil of the dogs, cats, chickens and sometimes goats. Children playing on the floor get the germs on their fingers and then into their mouths. Sweeping stirs the dust and it is breathed into people's lungs. Fleas, flies, lice, and bedbugs spread disease. Smoke causes eye-troubles, and colds in winter-time sometimes turn into pneumonia. Epidemics of measles, smallpox, typhoid and other diseases spread through the villages. Sickness is so common that a foreign visitor is constantly appealed to for medicine.

The people often use medicine, but they frequently misuse it and it often causes death. Some of the practitioners who call themselves doctors are worse than useless. A Ch'iang friend told the writer that his daughter had a discharge in one of her ears. He called a local doctor who washed out the ear by squirting cold unboiled water into it. The child died next day with severe pains in her head.

It is believed that all diseases are caused by demons, so when 753
people become ill they often call the priest to exorcise the demon that is causing the disease.

6. Death and Burial.

As soon as it is known that a person is dead, there is weeping 764
with tears. The newest and best clothing of the deceased is put on, and the corpse is placed in a wooden coffin. For two or three days it is left in the home, after which it is carried out and buried or cremated. A priest performs the ceremony of opening the way.

Formerly cremation was the one way of burial, but in recent 761
years burial in graves has become customary in villages where 177

Mewu

164 The Tibetans are a very strong race of men; I did not see a single asthenic type among the Mewsu-Fantzu. Their health, apart from infectious diseases, is good. The most frequent complaints of patients who came to me were of rheumatism and stomach disorders. The latter often seemed to indicate chronic catarrh of the stomach and also stomach ulcers. There is a very frequent incidence of conjunctivitis, probably often trachoma. Smallpox is very prominent among the infectious diseases, and syphilis among the chronic ones. I did not observe any cases of tuberculosis, but there is leprosy, infrequent, in spite of the fact that lepers are not segregated. All the more ravaging are the effects of syphilis which here goes hand in hand with deterioration of the skin, mucous membranes and bones.

164 853 Infant mortality is extraordinarily high. Most families have only one or two children, although women often give birth to as many as ten. The reason for this may be in the strange way babies are fed. People prefer to give their children yak milk rather than mother's milk, because they say mother's milk makes them stupid. Although yak milk is richer than cow's milk, the children get the boiled milk undiluted, /10/ often with added butter and roasted barley flour (tsamba).

Men's Dress

291 We shall touch only briefly on the dress (1) of the Mewu-Fantzu

1. Compare Rockhill 1), page 684 ff. His illustrations and descriptions give a good general idea, although they are not specifically of the Mewu-Fantzu, and despite the fact that each tribe has definite characteristics of costume, ornament and hair style.

because it is the common dress of Tibetans in general. The chief article of clothing is a large sheep fur. It has very long sleeves that extend far over the hands. They prefer to put only their left arm into the sleeve and leave the right arm and shoulder free. The fur of the nomads is usually bordered at the neck with a band of leopard skin about 10 centimeters wide. The coat has a hem at the bottom of black woolen material. Poor people omit the leopard skin trimming or replace it with a border of pulu. This is a Tibetan woolen material. It is not made by the western Tibetans themselves, but is imported from the highlands of Inner Tibet. The leopard skin trimming is obtained ready-made from Chinese traders; the grassland

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16
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represented sitting European fashion, with legs down and not crossed as is otherwise the case in images of Buddha. He is adorned like a prince and is always in the attitude of teaching the law. The Yung-ning image (PLATE 228) is three stories or about 30 feet high. It was constructed by Hsiang-ch'eng Tibetans and the interior of the image is filled with Tibetan Classics. The lamasery of Mu-li possesses an equally large image but of heavily gilt copper. Maitreya is considered to be of gigantic size, hence the monster statues erected of him. He is the Chinese Mi-le fo 彌勒佛.

The lama temple is surrounded by rows of small mud-brick houses, the homes of the lamas when in attendance, but usually empty. The entire compound is surrounded by a tamped earth wall with a west, east, and south gate. This wall was built since 1924 as a protection against the Gangkar-ling bandits who dwell to the north-west of Yung-ning, and who have invaded Yung-ning on several occasions for the purpose of looting and burning.

Morality. — The moral state of the Hli-khin population is certainly a peculiar one. The word father is unknown, and it is next to an insult to inquire of a Hli-khin boy as to the whereabouts of his father. They all say they have no father. They all possess an A-gv (maternal uncle); this may be the brother of their mother or their actual father, without their being certain who their father is. They know and acknowledge only an A-gv. This is brought about by the peculiar conditions prevailing among the lamas of Yung-ning. They do not live in the lamasery, but only come to it on important occasions, as at annual festivals, lama dances, etc., or when specially called together by the abbot, who is a son of the late T'u-ssu. At other times they live at their homes where there is no supervision, and as they are supposed to be celibates they do not marry. The result is a horde of illegitimate children who know no father. Furthermore, the reverse of Chinese marital relations prevail among the lay population. In Yung-ning it is the girl who remains in the home, and she takes unto herself a boy as husband whom she keeps as long as he works, and as long as she enjoys his presence. She can send him away at any time, and take unto herself another husband. Her brother, if she has one, may remain with her and he takes the place of the father, and it is he who is addressed as A-gv. The result of this promiscuous sexual intercourse is an enormous amount of syphilis and other venereal diseases. The moral standard of Yung-ning is thus anything but high. Suicide, so common among the Li-chiang Na-khi is, however, totally unknown among the Yung-ning people.[4] (PLATE 229).

2. FROM YUNG-NING TO FENG-K'O ON THE YANGTZE

Kublai Khan's camp. — From the Yung-ning Lamasery the road leads past the old school-house half-way between the monastery and the village of K'ai-chi to a famous and historic spot on the Hli gyi (K'ai-chi River). It is the Jih-yüeh-ho 日月和 (Union of Sun and Moon) (PLATE 212). In

[4] *See:* J. F. ROCK, The Romance of K'a-mä-gyu-mi-gkyi in *B.E.F.E.-O.* T. XXXIX, 1939, pp. 1–152.